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ABSTRACT

One of the implicit assumptions of the East-West Center is that Asian, Pacific, and United States grantees will learn about the nature of people who have a multicultural orientation. One aspect of such people is the nature of issues faced when the move from their "home" culture to another and back. The Center offers a seminar to train people to prepare for such reverse culture shock. The theoretical basis for the seminar is that if a person worries about a potentially stressful event, this worrying activity is helpful. The leaders do not tell or suggest that participants will have such problems, but rather that the possibility exists. The content of the reorientation seminar includes family and personal aspects of returning home, short term/long term adjustments, return to jobs and colleagues, a non-verbal behavior, and maintaining cross-cultural relations. An evaluation deals with a measure of program acceptance by standard attitude scales, a measure of cognitive learning, and suggestions for improvement. References are followed by a brief appendix with a few practical recommendations for seminary operation. (Author/KSM)

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Paper delivered at the meetings of
the American Psychological Association
Montreal, Canada August 1973

Overseas Students and Reorientation Seminars: Can They Go Home Again?[1]

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Honolulu, Hawaii

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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General Background

Benjamin Franklin (1784) once related an experience he had with people moving from one culture to another:

> At the treaty of Lancaster, in Pennsylvania, anno 1744, between the Government of Virginia and the Six Nations, the commissioners from Virginia acquainted the Indians by a speech, that there was at Williamsburg a college with a fund for educating Indian youth; and that if the chiefs of the Six Nations would send down half a dozen of their sons to that college, the government would take care that they be well provided for, and instructed in all the learning of the white people.

The Indians' spokesman replied:

> We know that you highly esteem the kind of learning taught in those colleges, and that the maintenance of our young men, while with you, would be very expensive to you. We are convinced, therefore, that you mean to do us good by your proposal and we thank you heartily.
>
> But, you, who are wise, must know that different nations have different conceptions of things; and you will not therefore take it amiss, if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it; several of our young people were formerly brought up at the

> colleges of northern provinces; they were ir
> your sciences; but, when they came back to
> bad runners, ignorant of every means of liv
> unable to bear either cold or hunger, knew
> build a cabin, take a deer, nor kill an enem
> language imperfectly, were therefore neithe
> warriors, nor counsellors; they were totall
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> We are however not the less obligated by
> though we decline accepting it; and, to show
> sense of it, if the gentlemen of Virginia will
> dozen of their sons, we will take care of the
> instruct them in all we know, and make men

Cleveland, Mangone, and Adams (1960, p. 25) t

experience shared by many people who live outside t

and then attempt to go back to their home town. The

their interviewees:

> The first time we got home leave, we rus
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> most shocking experiences I've ever had.
> to them about interesting things that were go
> Djakarta and Taipei and what not; they talked
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> how Uncle Charlie had broken his arm. The
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We are however not the less obligated by your kind offer, though we decline accepting it; and, to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take care of their education, instruct them in all we know, and make men of them.

Cleveland, Mangone, and Adams (1960, p. 25) tell of a common experience shared by many people who live outside the United States and then attempt to go back to their home town. They quote one of their interviewees:

> The first time we got home leave, we rushed around and we saw everyone we knew. It was really one of the most shocking experiences I've ever had. We talked to them about interesting things that were going on in Djakarta and Taipei and what not; they talked about what roses would grow best in the shade. It was just terrible . . . .
>
> In my home town there are probably many people who still don't realize that the world is round. I remember when we got home from Moscow people asked me how it was there, but before I could open my mouth, they would begin telling me how Uncle Charlie had broken his arm. They profess interest in things abroad, but they really aren't interested . . . .

A recent cartoon (Dunagin's People, May 23, 1973) pictures astronauts in a space lab, obviously on a long mission away from Earth. One reports to the others, "To prepare us for the shock of re-entry after a month in space, we will receive daily reports on the wholesale price index."

These three stories, all possessing elements of humor plus a disturbing amount of accurate reflection on real problems, provide a good introduction to the experiences of East-West Center grantees as well as to our program designed to lessen their potential difficulties. The East-West Center is an international educational institution which is situated on the main campus of the University of Hawaii. Over 1000 participants each year come from the United States and forty countries and territories from Asia and the Pacific area. There are three types of participants (degree students, professional development students, and fellows), but we will be most concerned with degree students in this presentation. These participants almost always have the equivalent of a Bachelor's degree from a school in their home countries, and they come to the East-West Center to both participate in its programs and to earn Master's (sometimes PhD) degrees at the University of Hawaii. The participants, then, are away from their homes for an average of two years while studying at the East-West Center. There are certainly numerous advantages to the rich experience of living and working with many types of people one meets at the Center, but it is not all a bed of Plumeria petals.

When a person lives in a culture other than his own for a significant length of time, his attitudes and outlook change (Bochner, 1973; Useem and Useem, 1955, 1968; Cleveland et al., 1960). Many aspects of his

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home country will also have changed, for instance, the attitudes of his friends and family and the physical elements of the environment that he remembers. An interesting and important fact which has emerged from research in recent years (Bochner, 1973) is that a person who is most successful at adjusting to a new culture is often the worst at readjusting to his old culture. Perhaps the explanation is that a person who adjusts readily is one who can accept new ideas, meet and talk intelligently with people from many countries, and be happy with the stimulation that he finds every day. This same person may readjust poorly when he goes home since his new ideas conflict with tradition. He can find no internationally minded people, and he finds no stimulation in the country he already knows so well. Training to prepare people for such reverse culture shock problems has been uncommon. For these reasons, we have been involved in research on reorientation cross-cultural seminars, and we sometimes call it our "Can you go home again?" program.

The seminars involved East-West Center grantees who are about to return home after a two-year stay in Hawaii. The seminars include participants from the United States since few of them will return to home towns in which they will have daily contact with friends from Asia and the Pacific. Actually, we have found that the readjustment-to-home can be most severe for participants from the United States since they

do not expect any problems. Instead, they maintain that "I'm not going back to another country!" We argue that in many ways they are going from one culture (the state of Hawaii and the East-West Center) to another (somewhere on the mainland USA).

We are now building up a file of specific, critical incidents that students encounter back home, such as jealousy on the part of colleagues, friends' indifference to their intercultural experience (we call this the "Uncle Charlie" syndrome, following the anecdote from Cleveland et al., related previously), and return to close supervision by parents as opposed to their relative independence at the East-West Center. All of these critical incidents are based on letters and reports from participants who have returned home, and many will be given as examples throughout this presentation. We do not suggest that students will have these problems, but rather we present these and other conflicts as potential problems and encourage students to think them through. The assumption is that if students work through these issues before going home and prepare for potential conflicts, they will have fewer problems after actually returning home. During these seminars at the East-West Center, of course, the students have social support from staff and friends which they might not find at home.

Basis of the Approach Within the Seminar

The theoretical basis for the seminar is that of Ja
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Basis of the Approach Within the Seminar

The theoretical basis for the seminar is that of Janis (1958; see also the summary presentation by Elms, 1972) who wrote about preparation for stressful events. Using the concept, "the work of worrying," he argued that if a person worries about potentially stressful event, this worrying activity is helpful. Such work can force the person to learn as much as possible about the event, to prepare for its negative effects so as not to be suprised by them, and to envisage what he might do if any of the negative effects indeed occur. The principle has widespread application, and Janis made one specific recommendation for its use with surgical patients. Here, the principle would suggest that patients should be told basic facts about their upcoming operations and should work through in their minds exactly how they might feel. This practice would be in contrast to the more common procedure in which patients are told little or nothing about how they will feel after an operation. The goal is to have people not taken by surprise when they feel the inevitable post-operational pain. Instead, they should have worked the pain through in their minds prior to the surgery and consequently be less effected by it.

In an impressive study by Egbert et al (1964), the recommendations were put to use in a hospital. After their operations, the "worry-prepared" patients felt less emotional stress, were given less pain

killing medication, and were released from the hospital an average of three days sooner than control patients who did not undergo such preparation. The release recommendations, incidentally, were given by doctors who did not know which group a given patient was in, "worry-prepared" or control.

Based on this work, we have asked East-West Center grantees, just before they return home, to work out potential difficulties in their minds. We present them with stories like that told by Ben Franklin to stimulate thinking. We also talk about the beneficial aspects of such thinking by explaining the medical research by Janis and Egbert and by sharing humorous stories with them, such as the cartoon about the astronauts. As mentioned before, we do not tell or even suggest that the participants will have such problems, but rather that the possibility exists. We reiterate this point since it has been the basis of confrontation from other staff members at the East-West Center. The charge has been made that we tell people what will happen, and that this is paternalistic. Our response is simple: we don't.

Content of the East-West Center Reorientation

There have been three reorientation seminars at the East-West Center (May, 1972; December, 1972; May, 1973), all run over a two-day period. Improvements, based on staff and participant feedback from the earlier

seminars, has been incorporated into the later ones. Th
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A. Family and personal aspects of returning home.

Emphasis is on relations with one's mother, father,
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A. Family and personal aspects of returning home.

Emphasis is on relations with one's mother, father, siblings, and friends. At every seminar, at least one person was about to return home (Asia) and be faced with an arranged marriage, and these people had been dating freely in Hawaii. At the last seminar, the kickoff speaker was an American who told about his own stress in returning from Japan to Akron, Ohio. If speakers relate their own experiences (as they have done at every seminar), it helps greatly since it becomes clear to participants that the readjustment is a normal process and that they are not "kooks" if they are faced with a problem.

The following is from a former participant's letter, and it is typical of the examples given by the speakers.

> One of the most difficult things to adjust to was living at home with my family. Being single and working in the same city as my home, it is generally expected that the student stay with his family. The warmth and security at home was one of the things I missed most while abroad. It was lacking for the 2-3 years I was away and the forced independence being away from home became something I grew accustomed to; living in a dorm or apartment, not having to tell my where-abouts all the time, washing and cooking, traveling alone. Things such as these which were considered of positive survival value (independence) is not acceptable at one's own home. Even among friends, I felt there was more need to conform. Disagreement or refusal to anyone at home or my friends was regarded as rejection of them as friends more so than in the USA where it was taken as differences of opinion or just being in the mood for something else. There is little opportunity to be alone at home, nor is it regarded as good. It was hard to change from home-living to apartment-living abroad, but it is perhaps even harder to change back again.

Some participant comments during discussion of the general topic of relations with friends and family are as follows:

> "I think the expectations, mine and my friends and relatives, might have undergone a change. There will be an initial period of adjustment when failure to meet up to the expectations might result in frustration and tension."

> "Adjusting to my future husband's family."

> "I am afraid to go back to my old self. It is so easy to return to your old shell and adjust yourself to other people's expectations. The hardest thing is to keep and develop what I have learned here."

> "I feel the basic problem aside from job-seeking and scholarly pursuits is to find a community of Americans who share similar experiences in Asia. Too often I am confronted with indifference."

> "Being prepared to living up to a graduat
> a foreign country like the U.S.A. as local
> a lot from him."

> "Be aware of 'too' Westernized behavior
> picked up in U.S.A. which might offend rel
> back home."

B. Short term/long term adjustments

The emphasis here is on the issues that would b
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"Be aware of 'too' Westernized behavior and attitudes picked up in U.S.A. which might offend relatives and friends back home."

B. Short term/long term adjustments

The emphasis here is on the issues that would be problematic over a short period of time as contrasted to a longer period of time. The recommendation is that a person should not be overwhelmed by short-term problems and should not feel that "I'm making a poor readjustment" if small problems are immediately troublesome. For instance, adjusting to the custom concerning which sex walks through doors first is a short-term problem, while advancing on the job is a long-term issue. Another recommendation is for participants who want to change their old culture. Advice is given concerning change of smaller, more manageable aspects rather than the culture as a whole. From a letter:

Now that I am back, I realize how difficult it will be for me to use my East-West Center studies to change the curriculum in my department. I want to put the "new math" into my school and follow it through all four grades and see how it works. I am enthusiastic about this new way of teaching math.

But before I can even plan any new curriculum, I must convince my principal and the staff of the school that this is a worthwhile change. There is strong resistance, especially from older teachers. They have been here a long time, and do not have any modern training in how to teach mathematics. Just a suggestion of change makes them uneasy and resistant.

I believe it may take me two years before I can convince the staff to let me try my new ideas. But I think it is very important that I not give up, but keep trying. I am now thinking of how this can be done . . . . "

The summary of a participant discussion follows. It would be easy to charge that these are nothing but platitudes, but the feelings behind them are very real.

"Some people who haven't been out of their country have a distorted image of it. They think their systems are superior or inferior to other countries. Returning East-West Center grantees can try to explain there are good and bad things everywhere. Through time people will change and learn from others - so that one day we might have a global community." (cheers from others)

"A staff member gave an example of one grantee who after 3 years went home for a couple of weeks, then returned to the East-West Center and taped her reactions of home - among which was a lack of privacy. The reaction to this example was that the girl didn't stay home long enough and that it takes time to get re-settled in one's home country."

C. Return to jobs/colleagues

This session is similar to "A," the difference being that the speakers, and subsequent participant discussion, center around professional relations on the job rather than relations with family members. Especially vivid examples have been given by speakers. A staff member from Japan has reported that Japanese often hide the fact that they have an American college degree since it is not as useful in job advancement as an in-country degree. A staff member from the Philippines emphasized how she is especially careful about interpersonal relations there, since such

relations are much more sensitive and can interfere
degree than in the United States. The following is a
and was written by a person whose colleague had rec
Center grant. Incidentally, this is the first author's
starter.

Dear Mr. ---

Please pardon me for writing suddenly t
favor of you. My name is . . . . I am a te
at Senior High School in Kyoto, Japan. I a
so I'm not qualified to the admission to your
However I want to study English at your univ
means. Is it quite impossible for you to lift
from 35 to about 45? I very much want you t
efforts to lift the limit. I sincerely hope you
opportunity, a fair opportunity to recieve ed
university. You might think that it's trouble
40-year-old student, but I hope you'll teach
very eager to study, though he may be rather

To tell the truth, one of my fellow teacher
enter your university. He and I live in the s
and I am his superior at our school. In this
impossible for me to continue staying at the
he will be greatly respected as an English te
teachers and students at our school and the
of our small town. On the other hand it is e
will happen to me. They will come to think
sure. I have been worried for the past seve

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Sincerely yours,

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relations are much more sensitive and can interfere with work to a greater degree than in the United States. The following is a letter that we use, and was written by a person whose colleague had received an East-West Center grant. Incidentally, this is the first author's favorite discussion starter.

Dear Mr. ---

Please pardon me for writing suddenly to you to ask a favor of you. My name is . . . . I am a teacher of English at Senior High School in Kyoto, Japan. I am 39 years old, so I'm not qualified to the admission to your university. However I want to study English at your university by all means. Is it quite impossible for you to lift the age limit from 35 to about 45? I very much want you to make your utmost efforts to lift the limit. I sincerely hope you will give me an opportunity, a fair opportunity to recieve education at your university. You might think that it's troublesome to teach a 40-year-old student, but I hope you'll teach a student who is very eager to study, though he may be rather old.

To tell the truth, one of my fellow teachers is going to enter your university. He and I live in the same small town, and I am his superior at our school. In this situation, it is impossible for me to continue staying at the present school, he will be greatly respected as an English teacher by all the teachers and students at our school and the inhabitants of our small town. On the other hand it is easy to guess what will happen to me. They will come to think nothing of me, to be sure. I have been worried for the past several months.

I sincerely hope you'd try to lift the age limit again.

Sincerely yours,

From participant discussions:

> "I might look forward to a different job where I can put into use the knowledge that I gained here. I might find that this cannot be done in my present job."
>
> "The employment problem is the major problem. I am worried to hell about the prospect of going home and doing nothing."
>
> "Feelings of frustration on the job for not being able to do what I think I can do due to insufficient funds, facilities, etc."
>
> "Communication with current happenings in my academic field will be cut off."
>
> "Psychological preparation against professional jealousy on the part of colleagues."

D. The non-Western perspective

This session did not exist at our first seminar (6/72), and its addition is an example of our desire to improve based on evaluative feedback. After the first seminar, an Asian participant wrote on her evaluation form:

> "Let's just say that one could easily tell that this seminar was structured by American scholars. I realize the difficulties in structuring this kind of program; however, the staff must be more aware of the Asian psychology."

This comment struck us as quite reasonable, and so we asked the Asian students at the subsequent seminars to design their own session. We asked a Japanese female graduate student in psychology, who had read all the evaluation forms from the first seminar, to provide as much direction as necessary. At one of the subsequent seminars, the participants

decided to have an open discussion of what others b
of the returnees. While, as American outsiders to
would have to say that the group seemed quiet and t
seemed repetitious of those brought out in other se
highly on the participants' evaluation forms. Reali
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for future seminars.

E. Role playing and video-taping

Participants were asked to prepare short skits
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decided to have an open discussion of what others back home will expect of the returnees. While, as American outsiders to this session, we would have to say that the group seemed quiet and that the ideas expressed seemed repetitious of those brought out in other sessions, it was rated highly on the participants' evaluation forms. Realizing the value of a session designed by the group as a whole, we will retain such a session for future seminars.

E. Role playing and video-taping

Participants were asked to prepare short skits, acting out what might haopen after they return home. Participants were given the option of writing a script or simply writing down a few ideas that they would develop as the role play or skits continued. The skits were video-taped and played back to the staff and participants immediately on a TV monitor. The video taping increases the impact (Bailey and Sowder, 1970), and adds to the popularity of the session since everyone enjoys seeing themselves on television. Over the three seminars, almost all the participants have chosen to be somewhat humorous in their skits, reinforcing our recommendation made in other sessions to keep a light heart concerning readjustment. Obviously, all roles such as "father," "mother," and "boss" are played by participants. Some of the skits went as follows:[2]

1. A returning son shows slides of the East-West Center to his parents, and they comment on the scanty clothing of the girls and also talk about an arranged marriage for their son.
2. A returnee comes home to a party arranged by her family, relatives, and old friends. She is shocked to see how they have changed since they are wearing the latest fashions, doing the latest dances, and using the most current slang terms.
3. A Pacific Islander returns home and is faced with an ultimatum from his father: either he cuts his hair or he leaves the house.
4. Former participants are at a cocktail party with people who know little or nothing about Asia and the East-West Center. The cocktail chatter is filled with embarrassing pauses, non-sequiturs, rediculous generalizations about Asians, and so forth. Finally, the participants and the other people break a previously arranged engagement with, "Well, I just remembered we have to do something else."
5. A female participant is being interviewed for a job by the boss of a small company. It becomes clear during the interview that the boss is interested in typing speed, not experiences with living and working with people from forty countries; job experience, not ability to translate into Thai; and shorthand, not abstract knowledge of generative grammatical theory's generalizations to English language teaching.

F. Attribution and non-verbal behavior

This is the single session that most clearly
social psychological literature. General notion
are explained (Jones et al., 1972), especially t
(1) People judge actions of others as due to trai
more likely to judge the same actions in themse
pressures; (2) People use extremely limited ag
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question for discussion: will people back home
based on the behavior that they see in returnees
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too-Americanized, snobbish, know-it-all, etc.
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Triandis (1971), who also use specific and criti
type to generate understanding of the attibution

The emphasis on attributions made by other
behavior since participants have often learned g
other nationalities. We show a video tape that
gestures, and then ask, "Are you bringing any
problems because of it?" For instance, Ameri
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F. Attribution and non-verbal behavior

This is the single session that most clearly draws material from the social psychological literature. General notions of attribution theory are explained (Jones et al., 1972), especially two major findings: (1) People judge actions of others as due to traits, but that they are more likely to judge the same actions in themselves as due to situational pressures; (2) People use extremely limited and sometimes faulty information in making trait inferences about others. This leads to a question for discussion: will people back home make trait judgments based on the behavior that they see in returnees, even though this information is limited? Will the trait inferences be negative ("uppitty," too-Americanized, snobbish, know-it-all, etc.)? Our approach is similar to the culture assimilator work of Fiedler, Mitchell, and Triandis (1971), who also use specific and critical incidents of this type to generate understanding of the attibution process.

The emphasis on attributions made by others leads into non-verbal behavior since participants have often learned gestures common to other nationalities. We show a video tape that we have made on American gestures, and then ask, "Are you bringing any back, and will there be problems because of it?" For instance, Americans scratch the side of their head when thinking about the answer to a difficult question, while Japanese scratch the top of their heads. The question for discussion:

What will people think if they see a Japanese returnee making the quick American version of this non-verbal behavior? We have already presented the principle that there will be a trait inference from this inadequate piece of data, so the important point is that there will be an inference. Other examples center around the greater amount of bodily movement involved in American as contrasted with Asian gestures, the differing distances people use in ordinary conversation across different cultures (Summer, 1969), and the fact of returnee-as-oddity and thus the subject of much discussion by people back home.

G. Maintaining cross-cultural relations

This session contains the largest number of specific recommendations and is most unique to the special nature of the East-West Center. The session is led by the alumni officer who tells about what East-West Center publications the participants will continue to receive, different associations organized by former participants in the various countries, the alumni directory, occupations now held by former participants, names of volunteers in various countries who will help the new returnee join the alumni organizations, and so forth. Generally, recommendations deal with maintaining ties with people in the different countries and how to meet others with similar international orientations. We always schedule this session last because it is uplifting, positive, and a relief after the analysis of potential negative aspects of returning home.

Evaluation

A treatment of the reorientation seminar's evaluat difficult since one of the authors (Brislin, 1970; 1973) perhaps the most severe criticisms of cross-cultural in general. Standards recommended in those publicati these among many others: (1) gathering behavioral me to recommended program outcome, such as the types interactions occuring outside of program hours; (2) co people who have gone through a seminar with those wh (3) gathering of data long after a program ends, since seminar is to effect future behavior; (4) evaluation by with the original program.

The authors recognize the desirability of these sta least satisfied with the evaluation aspect of the reorien Our efforts will continue in this realm and will include seminar participants long after they have returned hom above), by people unassociated with the original semin above). To date, we have three major sources of infor aimed at showing "how we are doing." The data are ga show if participants are enthusiastic or whether they ar if they are learning anything, and if they have suggesti programs.

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Evaluation

A treatment of the reorientation seminar's evaluation is especially difficult since one of the authors (Brislin, 1970; 1973) has published perhaps the most severe criticisms of cross-cultural training evaluation in general. Standards recommended in those publications include these among many others: (1) gathering behavioral measures related to recommended program outcome, such as the types of interpersonal interactions occuring outside of program hours; (2) comparison of people who have gone through a seminar with those who have not; (3) gathering of data long after a program ends, since the goal of the seminar is to effect future behavior; (4) evaluation by people unassociated with the original program.

The authors recognize the desirability of these standards and so are least satisfied with the evaluation aspect of the reorientation seminars. Our efforts will continue in this realm and will include follows-ups of seminar participants long after they have returned home (number 3, above), by people unassociated with the original seminars (number 4, above). To date, we have three major sources of information, mostly aimed at showing "how we are doing." The data are gathered so as to show if participants are enthusiastic or whether they are bored to tears, if they are learning anything, and if they have suggestions for future programs.

1. Measures of both single session and total program acceptance are measured by standard attitude scales, specifically semantic-differential adjectives. After each session, participants completed a questionnaire containing these seven-point scales: useful-useless; boring-interesting; unimportant-important; bad-good; intelligent-unintelligent; unstimulating-stimulating. The participants also completed scales measuring their feelings about having learned anything new, their thinking about the future, and their insights into themselves as returnees. This method is admittedly not very innovative or exciting, but it gives us valuable information and "keeps us on our toes" because we gather it for every program.

In Table 1 we use examples from two programs, and show how the evaluation design extends into the future. Note that ratings of the sessions have been maintained or have increased across the two programs,

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Insert Table 1 about here

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and that the same ratings will be gathered in the future. One session from the first seminar was rated so low that it was deleted from the next seminar. The second program's ratings are very high, perhaps because we took many of the first-program's participants' comments into account, as mentioned below. Because of the future component,

we cannot become complacent and instead must
the programs so that future participants will al
is valuable.

2. The measure of learning is simply the
this question, completed before and after the pr
do you think you might have after you return to
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so forth."

The results from answers to this question a
The average number of answers (summarized fo
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answer to the question was:

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> already have a job waiting for me. The
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> only problem is mainly how to get myse
> the weather in my home country which i

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we cannot become complacent and instead must continue to work hard on the programs so that future participants will also feel that the seminar is valuable.

2. The measure of learning is simply the participants' answers to this question, completed before and after the program: "What problems do you think you might have after you return to your country? These might be any type of problem such as personal, family, job-related, and so forth."

The results from answers to this question are likewise encouraging. The average number of answers (summarized for all programs to date) increased from 1 before the seminar to 4 after the seminar. This shows that participants are indeed learning and are becoming more cognitively complex in their thinking about the future. As an example, we can't help but give the exact answers from one participant. His pre-seminar answer to the question was:

> I don't envisage any problem upon returning home as I already have a job waiting for me. There won't be any "cultural" shock either as I'm matured enough[3] to reorientate myself into the society from which I came. My only problem is mainly how to get myself acclimatized into the weather in my home country which is hot and humid!

After the stimulation of the seminar, however, he suggested a large number of potential problems in answer to the post-program "problem" question:

1) adjustment to humid and hot weather

2) gifts to friends and relatives

3) identification to home's environment and physical surroundings

4) psychological preparation against professional jealousy on the part of colleagues

5) being prepared to living up to a graduate returning from a foreign country like the U.S.A. as local people do expect a lot from him

6) re-establish relations with all friends at home

7) be aware of "too" Westernized behavior and attitudes picked up in U.S.A. which might offend relatives and friends back home

Although all trainees did not increase to this marked degree, the average score shift from 1 to 4 shows the general trend in the direction of greater awareness of potential problems.

3. One reason that the ratings improved from earlier to later sessions is probably because of the excellent participant comments for the first (especially) and second programs. For instance, during the first seminar, we tried a session devoted to role relations in marriage and in the family, but it was not completely successful, and so we did not have such a seminar again (see Table 1). The participants' answers in response to the open question, "Do you have any other comments?", tell why.

> "Not well enough focused."
>
> "Too short. No substantial development in the discussion."

> "Not enough time given for explanation o
> terms involved."

We presented another comment that led to in

in describing the genesis of the "Non-Western Pe

As a final example, one participant made this ge

final evaluation form:

> "I think students also could have prepar
> if they had been notified about what they
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Following up, we circulated information to potent

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the seminar.

Some Final Comments

The physical setting of the reorientation sem

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> "Not enough time given for explanation of the sociological terms involved."

We presented another comment that led to improvement earlier in describing the genesis of the "Non-Western Perspective" session. As a final example, one participant made this general comment on his final evaluation form:

> "I think students also could have prepared to contribute if they had been notified about what they are going to do in this seminar."

Following up, we circulated information to potential participants prior to the next program, letting them know when we were available to talk with them about the upcoming seminar. We had reading material prepared for those interested in preparing themselves a little more for the seminar.

Some Final Comments

The physical setting of the reorientation seminar is very important. If we have learned anything from our experience with the three programs, it is that the seminar must be held at a good distance from the East-West Center, preferably at a camp or retreat over twenty miles away. Without this removal from the Center, the situational pressures of invitations from non-returnee friends, need to go to the drugstore for a tube of toothpaste, and competition from television take their toll on session attendance. Consequently, when the faithful see that attendance

from session to session has decreased, their morale lowers. It is easy to argue that the reorientation seminar should be so good that it competes well with television and friends' tempting invitations to go elsewhere, but the realistic view is that much energy is needed just to run the seminar and that there is little left over to constantly worry about attendance. Our recommendation is that seminars be held away from a familiar environment that has a well-established schedule attached to it. Appendix A gives other very practical recommendations based on our experiences, and it may be useful for others involved in cross-cultural training.

It would also be easy to argue, using exactly the data presented in this paper, that we are causing returnees needless worry. Critics could point to the respondent who gave only one potential problem prior to the seminar but seven after, and they could say that ethical concerns come into question. Our response is that the worry will be beneficial for many of the returnees since it will help them if problems actually do arise. Even if problems do not occur, the returnees who participate in the seminar will learn what does happen to a large number of people. One of the implicit assumptions of the East-West Center is that Asian, Pacific, and United States grantees will learn about the nature of people who have a multicultural orientation. One aspect of such people, of course, is the nature of the issues faced when they move from

their "home" culture to another and back. Because of
participants have an opportunity (for the most part, th
opportunity) to learn about this process. This point b
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s the nature of the issues faced when they move from

their "home" culture to another and back. Because of our seminar, participants have an opportunity (for the most part, their only formal opportunity) to learn about this process. This point became clear to us when a participant congratulated us on the seminar and said, "I've learned so much. I never dreamed that there were all these things that can happen when people move from culture to culture. This has been a great educational experience."

In sum, our position is that we can't lose. Some participants are helped through the "worry-prepared" method, and others have a unique opportunity to learn about multiculturality.

Footnotes

1. Many students, visiting fellows, and staff members at the East-West Center helped us with this work. Unfortunately they are too numerous to mention here. We are very grateful for their valuable insights, encouragement, and hard work.

2. The video tapes are available for examination by visitors to the East-West Center.

3. The feeling that individual participants are so mature that they will have no readjustment problems comes up often. Because of this, we attempt to show that readjustment is a very normal process, and elements of it are encountered by virtually everyone. As mentioned previously, we often relate our own experiences to reinforce the notion that these issues are common to everyone.

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Table 1

Evaluation Data From Participants in the Various Seminars for Four of the Sessions[a]

Time of Various Seminars	NAME OF SESSION		
	Role Relations	Short/Long Term Adjustments	Role Playing & Video Taping
Seminar 1 (5/72) (N=22)	22.8	34.8	34.6
Seminar 2 (12/72) (N=12)	deleted	34.6	38.3
Future Seminars	will not be used	Design includes gathering from future seminar partic	

[a] Cell entries are averages for all participants' responses to 6 seven-p evaluative scales (see text), and so a perfect score would be 42.

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Table 1

Evaluation Data From Participants in the Various Seminars for Four of the Sessions[a]

Time of Various Seminars	NAME OF SESSION			
	Role Relations	Short/Long Term Adjustments	Role Playing & Video Taping	Maintaining Cultural Ties
Seminar 1 (5/72) (N=22)	22.8	34.8	34.6	33.9
Seminar 2 (12/72) (N=12)	deleted	34.6	38.3	36.1
Future Seminars	will not be used	Design includes gathering feedback from future seminar participants		

[a] Cell entries are averages for all participants' responses to 6 seven-point evaluative scales (see text), and so a perfect score would be 42.

Appendix A

Some Practical Recommendations

Major portions of our in-house reports concerning the orientations with which we have been associated were devoted to "mechnical" details which we felt were too Center-specific to be included in the main body of this paper. However, we felt it would be wise to enter a general note of caution in the form of this appendix citing one or two specific examples to illustrate what is probably a seldom recognized deterrent to successful completion of otherwise well thought out programs.

The planning, administering, follow-up, and evaluation of the transportation, housing, food, and service is normally a job no one relishes and often one that takes a back seat to the substantive portion of the program. This is unfortunate as it can make or break participants favorable response to a program. As an example, on two different ocassions, one an all day picnic at a beach park and the other a welcoming reception in a private home (both activities designed to afford opportunities for friendly social contacts of an informal nature) a great deal of resentment was generated when the majority of the participants felt that they had been slighted by being transported to the activity by bus when others (i.e., staff) went by car. At the third such event and thereafter there was at least one administrator riding on each bus and that problem has disappeared.

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Appendix A

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Everyone knows that dormitory or cafeteria food is an easy target for criticism and a favorite topic in any "gripe" session by those who must live with it. We forget however, that people quickly learn various shortcuts to obtaining what they need to survive within the system, whether it be as elaborate as a small refrigerator in their room or just a good knowledge of where the machines are located that vend the snacks they desire at odd hours. As the programs herein described were purposely set away from normal locations and food resources, much more critical scrutiny of, and comment about, the food available during sessions was immediately apparent in the first seminar (6/72). Evaluations of the different sessions began to break out with comments about the lack of taste in the food, its insufficient quantity and its "Western" (i.e., there were not enough vegetarian type dishes) bias. During the second camp the food caterers were asked to, and did, supply foodstuffs (in addition to their normal menu) at all three meals of a kind that would satisfy a vegetarian. Also at our request, they supplied the necessaries to offer hot and cold drinks, cookies, and fruit from 6 a.m. to midnight during the course of the camp. The dishes were simple but the supply plentiful at each of the regular meals. The kitchen crew (the same which had been criticised earlier) of that camp was called out to be cheered and serenaded by the participants near the end of the stay.

Our recommendation, of course, is that there be a specifically designated person who will take the responsibility for all the mechanics of a program of this nature so that the details do not interfere with the carrying out of the important aspects of the program. Practical experience tells us this will not often happen and so this note of caution is directed to those who have overall responsibility for the program. Allow time for planning and carrying out these comparatively insignificant and annoying details lest you find yourself in the position of man who, for want of a nail, loses the battle.